

A Brief Review of Historical Promotions of Interpretive Methods of the Holy Quran in Early Times

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Abstract

This article briefly reviews traditional and modern tafsir (interpretation) trends and how modern *Tafasīr* have shaped contemporary Islamic thoughts. Classical Tafsir trends, Tafsir Bi al-*ma'thur* (tradition-based interpretation) and Tafsir Bi al-ra'y (reason-based interpretation) are well-documented in historical norms of *Qur'ānic* exegesis. However, modernity, with its complex socioeconomic, religious, political and cultural developments, presents unique challenges to interpreters (authors of *Qur'ānic* interpretations) to contextualize the *Qur'ānic* message and provide guidance to modern-day Muslims and their worldview. Complex modern Islamic thought is a selection of ideologies and philosophies that resulted from the prevailing diverse geopolitical, sociocultural and economic environment. These dynamic elements of modernity have conceptualized tafsir trends into the textualist, contextualize, modernist, socio-political, scientific, thematic and feminist approaches. These trends have not only transformed contemporary Islamic thought, and vice versa, but also continue to collectively evolve to meet the challenges of modernity. This article briefly reviews traditional and modern tafsir (interpretation) trends and how modern tafasir have shaped contemporary Islamic thought. Classical tafsir trends, tafsir bi al-*ma'thur* (tradition-based interpretation) and

tafsir bi al-ra'y (reason-based interpretation) are well-documented in historical norms of Qur'anic exegesis.

Key Words: Qur'an, Tafsir, Tafsir bi al-Mathur, Tafsir bi al-Ra'y

Literal Meanings of Tafsir

The substance of the word "tafsir" is *fasr* (f, s, r) and this chapter is derived from *tafil* which means to reveal, to discover, to unveil (to unveil, to expose) to explain to elaborate, and clarify the meaning of a phrase.¹ The interpretation of a word is called *tafsir* because it makes the intended purpose very clear. *Tafsir* is an Arabic word and the substance of "Tafsir" is made up of the three-letter word "Fasr". The meanings of which are to reveal, *Kashf* means to state openly, to open something closed, to unveil, to explain, and elaborate.² The Qur'an says:

وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا.³

They bring to you no hypothesis, but We bring to you the correct position and (an answer) better explained.

Allama Muhammad ibn-e-Jarir al-Tabari (615-694 AH) said that according to this verse, in the narration of Hazrat Ibn-e- 'Abbās (RA) *tafsir* means "detail" and in the narration of Hazrat Mujāhid *tafsir* means "statement".⁴ The term *tafsir* means to interpret the Qur'an. Explain the meaning of a sentence. Explain the meaning and content of their difficult words and phrases. Scholars have defined the word *tafsir* according to their taste. Imam Badruddin Zarkashi (794 AH) in his famous contemporary book *Al-Burhān fi 'Alūm ul-Qur'ān* has praised the commentary in these words:

التفسير علم يعرف به فهم كتاب الله المنزل على نبيه محمد ﷺ وبيان معنيه و
استكراج احكامه وحكمة واستعداد ذلك من علم اللغة والنحو والتصريف وعلم
البيان واصول لفته والقراءات ويحتاج المفسر لمعرفة اسباب النزول والناسخ
والمنسوك.⁵

Tafsir is a knowledge that helps to know the demands and meanings of the Qur'an and to discuss its rules and regulations. 'Allāma Abū Ḥayyān Al-Undlasī (745 AH) writes, *Tafsir* is the knowledge in which the words of the Qur'an are discussed in terms of their pronunciation their meanings their singular and compound rules their meanings in syntactic form and their conclusions.⁶

From the previous discussion it can be concluded that the interpretation is the knowledge in which the following conditions are discussed.

- The state of reciting the words of the Qur'an

- Discuss the meanings of the words
- With knowledge of rules that is with compound words individual and syntactic rules are given.
- Identify the meanings that are in the state of synthesis.

Kinds of Tafsīr

There are three basic groups of Tafsīr:

Tafsīr bi al-Māthūr, Tafsīr bi al-Rā'y, and Tafsīr bi al-Ishārah which are explained below

Tafsīr Bi al-Māthūr

The first style of tafsīr of the Qur'ān is known "Tafsīr bi al-Māthūr". In Urdū, it is called "Māthūrī or traditional or imitative style". It is also known as tafsīr bi al-Riwāyah". Ustād Amīn al-Kholī ⁷ writes: The first thing that appeared in the form of Tafsīr was the based narration which is called Tafsīr Māthūr or Tafsīr Ath'rī.

“Therefore, the scholars of ḥadīth are the first to appear in the field of commentary”.⁸

The founders of this style are the narrators. Shah Walī Ullah Muḥadith Dehvi (1174 AH/1762 AH) says about this style that “there are different groups of commentators.” One group (in the commentary) narrates the verses that match with the verses whether it is a narrated ḥadīth or a pause, the sayings of a Tab 'īl, or an Israelī narration. This is the clique of narrators.⁹ According to Dr. Muhammad Hussain Dhahabī, the effective interpretation of the Holy Qur'ān consists of four issues: Qur'ānic verses, ḥadīth of the Prophet, Aāsār of the Companions, and the sayings of the Tabī'in. The evolution of Tafsīr bi al-Māthūr is described in the following stages.

The Era of the Prophethood (ﷺ)

The Qur'ān was revealed in the clear Arabic language and according to the style and expression of the Arabic dictionary, so that the Companions would have understood this great word and know the aims and objectives of the Qur'ānic verses. They were not the same intellectually. There was a difference in their rank in terms of knowledge and understanding. When a Companion (R.A.) had difficulty in understanding the meaning of a word in the Qur'ān, he would go to the Prophet (ﷺ) and ask for the explanation, the Prophet (ﷺ) would explain its meaning. In the same way, sometimes the Holy prophet (ﷺ) himself explained the meaning of the Qur'ānic verses and this is the period

when commentary of the Qur'ān began to be explained when the Quran was revealed; The Holy Prophet (ﷺ) used to explain it at the request of various Companions. Thus, the Aḥadīth of the Prophet (ﷺ) is an interpretation of many verses of the Qur'ān.

The Era of the Companions

When the Holy Prophet (ﷺ) passed away from this mortal world in 11 A.H, the era of the pure Companions began. During this time, the Companions used to ask each other about the difficulties in the meanings and demands of the Holy Qur'ān. In this way, the Prophet's statements about Tafsīr were transmitted from one Companion to another. This does not mean that only oral interpretations were given to each other. Rather, modern research has shown that various Ahadith collections were made in book form during the era of Prophethood and Companions period. ¹⁰The Ahadīth about the interpretation of Qur'ānic verses in these collections were also written precisely. Here it is important to keep in mind that the first commentator on the Holy Qur'ān is the Holy Prophet (ﷺ) and the first commentary is his Ahadīth. Researchers have written that the base of each Hadīth is in the Holy Qur'ān. Rather, it would not be an exaggeration to say that each word of the Qur'ān is a chapter and that the Aḥadīth of the Prophet are its various themes, such as the words Zakat, Salaat, Sadaqah, Hajj, Umrah, Hijrah, Jihad on the path of martyrdom, etc. Among the Companions, some scholars interpreted the Qur'ān in the light of the Aḥadīth of the Prophet, later called "Tafsīr-ul-Qur'ān bil-Hadīth" and Tafsīr-al-Māthūr. These Companions would also interpret from their own opinion. The same views were later on called "Tafsīr-ul-Qur'ān ba-aqwal-e-Sahaba R.A" and the third type of Tafsīr Bil Māthūr was determined.

The Era of the Tābi 'īn

As for the followers, are concerned, some scholars paid special attention to the interpretation of the Holy Qur'ān and collected as much material as they could from the Aḥadīth of the Prophet (ﷺ) and the Aāsār of the Saḥābah and added Ijtihād in it. This increase later led to a permanent type of tafsīr al-Māthūr, which was called "tafsīr al-Qur'ān ba-aqwal Tābi 'īn". The Tābi 'īn added their opinion and Ijtihād to the same extent. Much ambiguity had arisen in the Qur'ān, the reason for this was the distance from the era of the Prophet and the era of the Companions. Then Tābi 'īn solved the problems. Here are the names of some of the most famous commentators among the

Tabi 'in: Hazrat Urwah, (R.A). Hazrat Umar bin Abdul Aziz (RA) Hazrat Ibn-e-Shīhab Zūhri (RA), Hazrat Mūjahid bin Jubair (RA), Hazrat Saeed bin Jubair (RA) Hazrat Alqama (R.A), Hazrat Qatadah (R.A) Hazrat Imam Ibn Sirin (R.A), Hazrat Ibrahim Nakhai (R.A) and Hazrat Hassan Basri (RA).

The Era of Taba Tābi 'īn

As far as the Tābi 'īn are concerned, they narrated the commentary/sayings of the tābi 'īn and tried to disambiguate the claims and concepts of the Qur'ān. This work continued in style and each succeeding class continued to count the interpretive sayings of the previous class.¹¹ The Taba Tab'in complements the sayings of the Tabi'in. This addition is known as Tafsīr as "Tafsīr-ul-Qur'ān Ba-āqwāl Tab'a Tābi'īn". Tafsīr is known as a type of Bil-Rawit or Bil-Māthūr. From the above discussion, it can be concluded that this is a brief evolutionary description of Tafsīr Bil Mathur from the time of Prophethood to the time of tābi 'īn. Commentary work was done in these four periods (classes) and was later called Tafsīr Bil Māthūr or Tafsīr Bil Manqūl. The work that appeared in the form of the Ahadīth of the Prophet in the time of Prophethood was called "Tafsīr ul-Qur'ān Bil Hadīth-e-Nabawiyah", which became the light in the form of the rest of the tafasirs. The tafasiri work in the narrations of Sahaba is called "Tafsīr-ul-Qur'ān ba-aqwal-e-Sahaba" the tafsīrī work in the narrations came into being in the form of the work of Tābi 'īn and Taba tābi 'īn is called "Tafsīr-ul-Qur'ān ba-aqwal al-tābi 'īn and bar-aqwal Tba tābi 'īn" and the material quoted from the Israeli books in the commentary, it has been named "Tafsīr al-Qur'ān by the traditions of Bani Israel". The followers of Tabi 'īn obtained the commentary material from their ancestors and combined it in great commentaries such as Tafsīr Tabari etc.

Tafsīr bi al-Rā'y

The word "bi al-Rā'y" is applied to belief, Ijtihād and Qiyas. It is also known as tafsīr bi al. Dirāyah. Believers of the same conjecture are also called Ashāb al-Ra'i. But in the terminology of tafsīr, tafsīr bi al-Rā'y means the tafsīr of the Qur'ān that should be done not only with the help of traditional narrative but also with the help of ijtihād according to the new requirements. This is only possible if the commentator is well acquainted with the Arabic speaking style, the Arabic words, and their implications. At the same time, he does not be unaware of the verses (اشعار) of the age of ignorance, the causes

of revelation, Nāsikh-o-Mansūkh and the matters that are very important to the commentator. In other words, Tafsīr al-Ra'i, also called Tafsīr al-Darayah, or Tafsīr al-Aql, or Tafsīr al-Ijtihād, refers to the Tafsīr of the Qur'ān which contains the commentator's ijtihād. This tendency of tafsīr is also called Ijtihād or rational or theoretical tendency.

Types of Tafsīr bi al-Rā'y

There are two types of Tafsīr bi al-Rā'y, Tafsīr bi al-Rā'y Al-Mahmūd and Tafsīr bi al-Rā'y Al-Mazmūm.

Tafsīr bi al-Rā'y Al-Mahmūd

In the commentary, the Qur'ān, Aḥādīth and sayings of the Companions, etc. should be used, but at the same time, Ijtihād should be performed in the light of the religious texts according to the new themes and the new way of thought and opinion should be used, such commentary is called Tafsīr bi al-Rā'y Al-Mahmūd.

For bi al-Rā'y al-Mahmūd commentary, the opinion must be used only to solve modern problems and to apply Islāmic rules. The importance and supremacy of religious texts must be preserved and the interpreter must be familiar with the Qur'ān, Hadīth and the āsār of the Companions as well as Arabic poetry, the Arabic language, the means of revelation, Nāsikh-o-Mansūkh. And to be able to understand the eloquence of the language of the Holy Qur'ān. Tafsīr bi al-Rā'y al-Mahmūd is also called praiseworthy, permissible, correct, and acceptable. Scholars have set some conditions for this.¹²

Tafsīr bi al-Rā'y Al-Mazmūm

Another way to use the opinions in the commentary is to interpret them without considering the supremacy of the religious texts and the true spirit of the Qur'ān and Sunnah. Rely on Arabic vocabulary and poetry more than texts and this commentary should not be supported by religious texts. This commentary is called Tafsīr bi al-Rā'y al-Mazmūm. People have different ideas about it. One type is praiseworthy and the other is reprehensible. The commentary is praiseworthy if close to the Qur'ānic guidance, and it is reprehensible if it is far from the Quranic Guidance.¹³ Tafsīr bi al-Rā'y al-Mahmūd is permissible where the commentary based on Tafsīr bi al-Rā'y al-Mazmūm is not considered reliable and preferable. These types of commentaries are labeled as unappreciated, illegitimate, incorrect, and unpopular because they do not take into account the conditions set by the

scholars for interpretation. In short, this type of commentary is called "Tafsīr bi al Rā'y".

Tafsīri Literature in Early Times

Early Books of Tafsīr bi al-Māthūr and Their Style

It is difficult to cover all the Tafsīri books that have been compiled in primeval times and not all of them can be considered. We intend to describe their method and technique in some of the famous commentary books. In the early days of tafsīr, various scholars wrote exegeses of the Holy Qur'ān in Arabic and to the best of their knowledge, they compiled masterpieces of the Qur'ān according to their ability. These are called Ummahāt ul Kutab of Tafsīr. We will present some of these basic and earlier Arabic commentaries. We have divided these interpretive approaches into two parts. The first part will be in the style of Tafsīr bi al-Māthūr and the second part will be in the style of Tafsīr bi al-Ra'y books.

Jāmi 'al-Bayān 'An ta'wil āy al-Qur'ān (Tafsīr al-Tabari)

Ibn al-Jarir's commentary on the interpretation of the Qur'ān is one of the most famous books of commentary. It takes precedence over the commentary. These are the qualities associated with freedom of thought and vision. The scholars of the East and the West agree on its importance. It is a great source of the Qur'ān. Abu ja'fir Jarir Ibn-e-Yazid Tabari surname was Abu Haḥḥār (Abu hazar). He was a great scholar, mujtahid and Mufasir of many books. He was born in Amal, the center of Tabaristan in 225/244 AH 838. He memorized the Holy Qur'ān between the age of seven years to twelve years. He left home in the pursuit of knowledge. He traveled to Egypt, Syria, and Iraq. Muhammad bin-Jarīr ibn-e-Yazīd Tabarī finally settled in Baghdad and died in 310 A.H.

The Comprehensive Statement of the Interpretation of the Qur'ān

Some important aspects of the style and methodology of the Qur'ānic exegesis are prominent in Tafsīr Tabarī. Studying this Tafsīr reveals its written style to the reader. Whenever Ibn al-Jarir interprets a verse, he explains the meaning in his own words and does as much lexical research as necessary. To corroborate this, he then quotes the sayings and relics of the Companions and their followers with a chain of transmission and if two or more sayings are found about a verse, they testify to the testimony of the Companions and their followers in the context of each statement. He also narrates the Hadīths and traces of the Prophet's (ﷺ) sayings and their

evidence. He talks about grammar when necessary. If there is a problem with the verse, he also extrapolates (istinbāt) it.

Critical Review on Tafsīr bi al-Raī'y

Ibn-e-Jarir sharply criticizes the commentators who interpret their opinion and emphasizes the importance of using the sayings of the Companions and tābi 'īns. Commentators who are unfamiliar with the sayings of the Salaf and who want to interpret the Qur'ān with the help of a dictionary, explain the meaning of "فِيهِ يَعْصِرُونَ"¹⁴ That they will be saved from famine due to rain. He claims that Asr in the sense of salvation, in this regard, also testifies with Arabic poetry, but the opinion of all the companions and tābi 'īn is against it.¹⁵ Ibn-e-Jarir in many places in his commentary strongly criticizes ideas that are not in the harmony with mind, and the dictionary is not based on any argument other than Arabic lughat.

Ibn-e-Jarir's Position on Evidence (Sanad)

Ibn Jarir narrates the narrations with the evidence while writing the Tafsīr, but in most places, he does not examine the evidence, and by mentioning the evidence, he places the responsibility of criticism and debate on the readers to examine the evidence themselves and correct the narrative. Ibn-e-Jarir rejects the invalid narrations by being critical. As in Sūrah Al-Kahf, verse no.I, 'Akrima is quoted as a Sanad, while the Sanad of this narrative is incorrect.¹⁶

Mentioned Recitations

Ibn-e-Jarir, mentions various recitations when interpreting the Holy Qur'ān. And also shed light on their meaning. He rejects recitations that are not narrated by respected Imams or that change the meaning of the Book of Allah and then expresses his opinion. Then he defends it. Mentioning the different recitations of the words:

"حَتَّىٰ إِذَا بَلَغَ بَيْنَ السَّادَيْنِ"¹⁷

Until he reached between the two mountains.

He says that the common reader of Madinah and some Kofi's recite the word سَادَيْنِ with the addition of S and similarly in the whole Qur'ān with the addition of Sein (س). And some readers of Makkah read this word everywhere with the conquest of (س) Seen.¹⁸ Ibn-e-Jarīr himself had compiled a book on the science of recitation which consisted of eighteen volumes. In Surah Al-Imran the following ayat "الْحَيُّ الْقَيُّومُ" Ibn-e-Jarīr mentioned the difference of recitation of Umer Bin Khattab and 'Abd Allāh

ibn Mas'ūd that they recited "الحَيُّ الْقَيُّمُ" and Alqamah Al-Qais used to recite الْحَيُّ الْقَيُّمُ.¹⁹

Mention of Israelite

After reading the commentary of Ibn-e-Jarir, the reader concludes that Ibn-e-Jarir has narrated Israeli events from Ka'b al-Ahbar, Wahab bin-e-Manba, Ibn-e-Jarih, and Suddi. Similarly, many of these incidents have been related by Muhammad ibn-e-Ishaq and heard by a Muslim who was newly converted to Islam. Ibn-e-Jarīr also mentions much of the chain of transmission that I heard from Ibn Hamid, he spoke of Salma, he of Ibn Ishaq, and he of Abu Atab. Abu 'Atab was a Christian from Taghlab`tribe. Ibn Jarir often quotes Israeli traditions in his Tafsīr. For example, Ibn-e-Jarir refers to the above-mentioned person and tells of the last prophet of Banī Israel. This incident has been mentioned²⁰ by Ibn-e-Jarīr while interpreting the verse

" إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنْفُسِكُمْ " 21

(Saying) If you do good, you will do it for your own benefit,

Commentary of Ibn-e-Jarir and the Rules of Jurisprudence

Ibn-e-Jarir mentions in his commentary sects, religions, their scholars, jurists and summarizes his opinion, and gives scientific arguments for them. For example, Ibn-e-Jarīr in his commentary on verse

وَالْخَيْلَ وَالْبِغَالَ وَالْحَمِيرَ لِتَرْكَبُوهَا وَرَبِّنَاهُ. وَيَخْلُقُ مَا لَا تَعْلَمُونَ.²²

And (He created) horses, mules and donkeys, so that you may ride on them, and they may give you a good look. And He creates what you do not know (as yet).

Cite the statements of the scholars about eating the meat of horses, mules, and donkeys. He then mentioned his statement that this verse does not prove the prohibition of the meat of these animals.²³ Tafsīr Ibn-e-Jarīr is one of the best books of Tafsīr bi al-Māthūr and is considered one of the greatest books. The grammatical and literal discussions, the details of prioritizing questions of inference, and certain sayings have made this book the center of a revolutionary change.

Bahr al- 'Uloom known as Tafsīr Samar Qandi

The commentary Baḥr-ul- 'Ulūm is known as Samar Qandī. Its Mufasir is the famous Hanafi jurist Nasr bin Muhammad Ibrahim Al-Khattab Al-Samar Qandi. His surname was "Abu Al-Laith", "Al-Faqih" and "Imam Al-Huda". His father Muhammad Bin-Ibrahim was also a jurist and his early teacher. He is a pupil of a famous Hanafī Jurist Abu Ja'far al-Hindwanī Balkhī. There is

no consensus on his date of birth and the date of his death, but it is estimated that he was born between 310 AH / 913 AD or 310 AH / 922AD. Regarding his death, Shams-ud-Din Dawoodi wrote that Abu Al-Laith Nasr bin Muhammad bin Ibrahim Samar Qandi died in Jamadī-ul-Aakhir 393 AH / 1002 AD but the most famous is 375AH / 958 AH.²⁴

Style of Bahr-ul- 'Alūm known as Tafsīr-e-Samar Qandī

Abu al-Laith Nasr Bin-Muhammad Samar Qandi, the late Hanafī jurist, has compiled an excellent commentary. Sheikh Zain-ud-Din Qasim bin Qatlu Bagha Hanafī (died in 854 A.H) has takhrīj of Aḥadīth in this book. Historians write that his book has yet to be printed and remains in three large-volume manuscript forms in the Egyptian capital. Maktab al-Azhar has two manuscripts of this book. One script consists of two volumes and the other of three volumes. The method of this tafsīr is as follows.

Interpretation of the Qur'ān by the Qur'ān

One of the features of this commentary is that its Mufasir interprets one verse of the Qur'ān to another vers. For example

وَأَنِّي أَعِذُّهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ²⁵
And I place her and her progeny under Your shelter against Satan, the rejected.”

Explaining this verse, he cited the of Sūrah Malik

وَجَعَلْنَاهَا رُجُومًا لِلشَّيْطَانِ²⁶

And have made them devices to stone the devils,

Mention of Aḥadīth and Ḥsār

The Mufasir of Bahr-al- 'Alūm also interprets the Qur'ān with the help of the sayings of the Companions, tābi 'īn and Taba tābi 'īn, but he rarely mentions the traditions (Riwayat) Sanad. For example, while interpreting the first verse of Sūrah al-Fātiḥah, citing the statements of various companions and tābi 'īn, he writes: Explaining the virtue of Sūrah Al-Fatiha, Hazrat Abu Hurairah (R.A) narrates that the Holy Prophet (ﷺ) said: Indeed, there is a Sūrah in the Book of Allah, like since Allah did not reveal any Sūrah to any prophet. In the same way, quoting the Ḥsār, he writes according to the sayings of Hazrat Ibn-e- 'Abbās (R.A), "Alḥamdulillah" means all thanks to Allah Almighty, that is, thanks to Allah Almighty for all His blessings. It has been said that all thanksgiving is for Allah alone and no doubt it has also been said that worship is for only Allah alone.²⁷

Mention of Israeliat and Weak Traditions

The Mufasir of Bahr-ul-'Ulūm, while interpreting the verses of Qur'ānic, mentions the Israelites and the weak traditions but only a few. Moreover, he does not criticize it at all. It often happens that he says "some said it and some said so" but he does not mention the name of the persuader. He sometimes also narrates from weak narrators and Rijals. For example, he also quotes Sadī, Kalbī and other Majrūh narrators. Sometimes he responds to the verse by mentioning the objections. For example, in the commentary of a verse of the Holy Qur'ān,

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ۖ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ.²⁸

How is it that you deny Allah, while you were lifeless and He gave you life; then He will make you die, and then He will make you live again, and then to Him you will be returned?

He mentioned the sayings of Hazrat Ibn-e- 'Abbās, Farah, Kalbi, etc.²⁹

The Literal Meaning of Words and Phrases

Allama Samar Qandi in his commentary explains the literal meaning of words and phrases in very simple words. For example, in the commentary of verse of Sūrah Al Baqarah,

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ.³⁰

and who believe in what has been revealed to you.

He writes while explaining the meaning of the word unseen:

والغيب : هو ما غاب عن العين، وهو محض في القلب.³¹

The unseen is that which is hidden from the eyes and present in the heart.

Non-Priority

The style of Tafsīr Bahr-al- 'Alūm by Samar Qandi is also does not prefer one view to another. As he writes in his commentary on the verse of Sūrah Al-Baqarah, mentioning the sayings about the word Qurū.

وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ.³²

Divorced women shall keep themselves waiting for three periods,

There are three references to the three Qurū and Ba'j (بعج) said that the three Qurū' refers to the three purity and most of the scholars said that it means Periods. After mentioning these sayings, the Mufasir did not mention the preferred religion.³³

Mention of Different Recitations

Tafsīr Bahr al- 'Alūm Samar Qandi also has a style in which its Mufasir mentioned different recitations in some places, for example: While interpreting the following verse of the Holy Qur'ān,

" لَا يَتَّالُ عَهْدِي الظَّالِمِينَ"³⁴

He replied, "My promise does not extend to the unjust."

He mentions different Qirrat, in which he writes that Imam Hamza and Imam Asim in the Hafs narration recite the word Ahdi with the calm of ya (عہدی کو یا کے سکون کے ساتھ) Whether the remaining Qurra recite word Ahdi (عہدی) with the nasab of ya (نصب کے ساتھ).³⁵ it can be concluded that the above-mentioned commentary is useful in every aspect and a valuable commentary on tradition and wisdom.

Al-Kashf wal-Bayan an Tafsīr al-Qur'ān by Tha'ibi

The Mufasir of this tafsir is Abu Ishāq Aḥmad Ibrahīm Tha'ibi Nisa Puri. He was a great reader, commentator, memorizer, preacher, an expert in Arabic and a very pious and honest man. He was unique in the art of commentary. He wrote a commentary that is superior to other commentaries. The Mufasir has compiled material from over a hundred books in his book. He is added more and miscellaneous components in this book. He suggested the name of the commentary "Al-Kashf Wal Bayān 'An Tafsīr Al-Qur'ān". The teachers from whom he derived the commentary traditions are mentioned in the beginning of the book. He did not mention the complete Sanad in the book. Contemporary Mufasirs have cited their credentials in all of the books he has used, including the words Ghariba and recitations. In one chapter he explained the virtues of the Qur'ān and its bearers, and in another chapter, he explained the meaning of Tafsīr and Tawīl and then started the tafsīr.³⁶

Explanation of the Rules of Jurisprudence

The Mufasir, in his commentary on Ayāt-ul-Ahkām, mentions the rules of jurisprudence and through light on the arguments. Even no aspect of the issue mentioned in the verse remains incomplete. The result is that the meaning of the verse comes to the fore openly. For example

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ-³⁷

Allah directs you concerning your children.

In the explanation of the above verse, the Mufasir of Al-Kashaf wal-Bayan has written an entire book on the division of inheritance. All aspects of

inheritance are covered in this book, and the Mufasir has discussed them in great detail.

Statement of Jurisprudential Differences

وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُم مِّنَ الْغَائِطِ -³⁸

If you are sick, or in travel, or if one of you has come after relieving himself.

The commentator clarifies that means of لمس و ملامسه within the statement of the above verse from the sayings of the Salaf scholars after which states that there are five schools of jurists regarding this verse. But he has labored in splendid element to make clear the Maslaak of Imam Shafi. He sheds light on the sayings and religions of the scholars regarding Tayammum and analyzes the arguments referred to the way of means of every jurist.

Unnecessary Length

The Mufasir of Al-Kashf wal-Bayyān an Tafsīr -ul-Qur'ān works so long in the description of every scientific issue that this book seems to come out of Tafsīr Bil-Mathūr. For example, in interpreting the verse,

وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُم مِّنَ الْغَائِطِ -³⁹

If you are sick, or in travel, or if one of you has come after relieving himself.

Use of Ma'zū Ahādīth

The great commentators have been misled by the Ma'zū Ahādīth as to the virtues of various sūrahs of the Holy Qur'ān. Similarly, Tha'libi was not spared from this deception, and at the end of each Surah, he narrates a ḥadīth from the narration of Abi bin Ka'b in the virtue of this Sūrah. In the same way, the Ma'zū of Shia Hadīths has also been included in his commentary. He counts numerous Ahādīth without criticism. This shows that Thalabī was unfamiliar with the art of critical Hadīth. Imam Ibn Taymiyyah writes in usul-e-Tafsīr: "Although Tha'libī himself was a pious and good man, books of Tafsīr, which contained correct, weak and Ma'zū Ahādīth, he included those in his commentary."⁴⁰

Ma'alim al-Tanzīl al-Baghawī

The Mufasir of Ma'alim al-Tanzīl is Abu Muhammad Hussain bin-Mas'ud, but he is known as Fara-baghvi. He was a Shafi commentator, muḥadith, and jurist. He died in the month of Shawal 510 A.H at the age of 80 years and was buried in the side of his teacher Qazi Hussain Imam Baghawī. He was a great imam of commentary and jurisprudence. `Taj-ud-Din Sabkī has counted him among the great scholars of Shafi'i. His popular works includes Ma'alim al-Tazeel, Sharh al-Sunnah, Al-Masābiḥ, Al-Jam'a Bayan-al-

Sahīhīn, Al-Tahzīb fil-Fiqh. His writings have gained great acceptance and fame.⁴¹ Imam Baghawi's Ma'alim al-Tanzil is a short but comprehensive commentary written in the style of Tafsīr bi al-Māthūr. He made special arrangements for the narration of Aḥādīth and ^Lsaā'r related to verses. He is a great Muḥadith and is known by the title of Mohi-ul-Sunnah, passed down by him can be trusted. The style of this commentary is briefly explained under the following headings.

Uses of Shari 'ah Sayings and Pleasant Words

Tafsīr Baghawi is a medium-size book. It contains the sayings of the Companions, tābi 'īn and Taba tābi 'īn. The commentator Khazin, in the Preamble to his commentary, could not distinguish Ma'alim al-Tanzil from the very high standard of commentary Mauzū and Hadīth Sahih. This book is a very high and valuable book of commentary. It is adorned with complete and authentic Aḥādīth and with Shari 'ah sayings Its text is very pleasant and beautiful.

Free from Ma-| zū Rīvāyāt

Shaikh-ul-Islām Ibn-e-Taymīyyah writes in his Risala Usool-e-Tafsīr.

فا سلمها من البدعة والا حادith الضعيفة البغوى-⁴²

"A commentary that is safe from innovation and weak Hadīths is the commentary of Baghawi."

So, we can say this tafseer is free from Rīvāyāt.

Brief and Concise

Imam Ibn-e-Taymīyyah says in his fatāwa, the commentary of Baghawi is shorter than Tha'labi. This commentary is free from innovation and weak Aḥādīth because he has omitted weak Aḥādīth and Mauzū Aqwal.⁴³ Ma'alim al-Tanzil Tafsīr was published separately from Egypt on the ¶ashia of both Khazin and Ibn-e-Kathīr. The Baghawi first interprets the verse in short and simple words and explains the meanings of the poor words and also explains the consistency between the verses.

Uses of Aḥādīth

Imam Baghawi makes full use of the Aḥādīth in his Tafsīr Ma'alim al-Tanzil. His analysis of this in the case of his Tafsīr: The reason why I have quoted Aḥādīth in connection with the interpretation of a verse explains a shari'ah rule explains that it was necessary to clarify the Divine Book. Explanation of the Book of Allah is sought from the Sunnah and matters of religion depend on the Sunnah. In the Aḥādīth of the Prophet (ﷺ), I have taken them from

the books of the reliable Imams of the Aḥādīth and I have refrained from denying irrelevant traditions.⁴⁴

Nawwī Discussions

Most commentators often raise syntactic problems in their commentaries. But the rebels avoid it, they are less interested in other sciences and narratives. However, where it was necessary to explain the meaning of the verse, he discussed. Sometimes Israeli events are mentioned without criticism. However, this book is very simple, excellent and very popular in Tafsīr bi al-Māthūr and popular with scholars of all classes. Overall, this commentary is very useful.

Al-Mūḥarrir-al-Wajīz fī Tafsīr al-Kitāb al-Azīz al-Ibn-e-Atīyah al-Gharnatī

The Mufasir of Al-Muharrir al-Wajīz fī Tafsīr Al-Kitāb Al-Azīz was named Abdul Haq bin Ghalib and his surname was Abū Muhammad, but his ancestor's name was Atiyah and he was the first to enter in Undals. Therefore, due to his ancestry, he is known as Ibn-e-Atīyah. He is called Granatī, after the famous Andalusian city of Granada. He held the position of Qaza in Undalsia. He used to make decisions with great justice. He was born in 481 AH and passed away on the 25th of Ramadan 541 AH. Ibn-e-Atiyah had a very high position in terms of intelligence, ingenuity, wisdom, and good understanding. He was a glorious jurist, a grammatical commentator, a poet and a writer at the same time. Ibn Farḥūn in his book Al-Dībāj al-Madḥhab has called him pillar of Mālkī Fiqh. Imam Jalāl udin al-Sīyūtī has counted Ibn 'Atīāḥ among the well-known sheikhs and grammar teachers in his book Baghiat ul-Wa'ah.⁴⁵

The Style of Mūḥarrir Al-Wajīz fī Tafsīr Al-Kītab al-Azīz

Al-Mūḥarrir al-Wajīz fī Tafsīr al-Kītab al-Azīz is a remarkable commentary. This is a very good book. Ibn-e-Atīyāḥ was well versed in various sciences. His style of commentary is as follows.

Sweet and Eloquent Text

This book consists of ten huge volumes. In Dar ul-Kītab al-Misriya contains its four components Volume III, V, VIII and X. Dr. Dhahabī has used these elements to give the impression that Ibn 'Atīyāḥ was only an expert in Arabic vocabulary and grammar, for so in his commentary, there are also very important topics related to the dictionary, Arabic and derivation. He interprets it in a very sweet and eloquent way, and then he narrates traditions

and relics (Aāsār). He sometimes quotes Ibn-e-Jarir and criticizes him harshly. Later commentators have made the most of his commentary. A study of Qurtubi's Tafsīr al-Jami-al-Ahkām al-Qur'ān shows that his method of Tafsīr is the same as that of Ibn-e-'Atīyāh.

Uses of Poetry of Arabic Poet

Ibn-e-'Atīyāh often argues from Arabic poetry and literary evidence in interpreting of Qur'ānic words.

Comprehensive Commentary

They are also interested in grammatical problems and often highlight different meanings and demands by mentioning different readings. The commentator Abū Ḥayyan, in the case of his commentary, has declared Ibn-e-'Atiyah's book to be more comprehensive and free from inaccurate material and in comparison, the commentary of Zamakhshari is also deep and concise.⁴⁶ Since Ibn-e-'Atīyāh was the Imam of Arabic, so he has elaborated his commentary on grammatical, literal and Nāḥvi issues.

Free from Heretical Doctrine

Shaykh-ul-Islam Ibn-e-Taymīyah has said that Ibn-e-'Atīyāh's commentary has better and more correct material than Zamakhshari. There are very few traces of heresy, therefore, Ibn-e-'Atiyah's commentary is better than any other commentary.⁴⁷ This commentary is included in the Tafsīr al-Mathūr because it prioritizes to the Aḥadīth and Aasār over other sources in the commentary of the verses and does not mention unnecessary stories. He generally refrains from mentioning the Israelites. From our point of view, this is one of the great virtues of this commentary.

Tafsīr al-Qur'ān al-Azīm Al Ibn-e-Kathīr

Ibn-e-Kathīr's name was Ismail bin A'mar bin Katheer. His surname was 'Amad ud-Dīn and his patronal name was Abu al-Fiddah, but he is better known as Ibn-e-Kathīr than his grandfather Kathīr. His father was a resident of Basra on the border of Damascus. His mother belonged to a Mohalla called "Majdal" near Basra and his father was the Khateeb of the Majdal Masjid and was an excellent preacher and jurist, Ibn-e-Kathīr was born in this mosque in 700 AH / 1300 AD. He was a Shafi'i scholar. After the death of his father, he came to Damascus to seek knowledge from his brother. He benefited from Ibn Shuhna Aamdī, Ibn-e-Asakr and other scholars. He remained in the company of Allāma Mazi for a long time and learned the book Tehzeeb al Kamal from him. He gave Ibn-e-Kathīr the honor of his

son-in-law. Then he took advantage of Shaykh-ul-Islam Ibn-e-Taymīyyah and became his friend. He even suffered a lot on the issue of divorce, Ibn-e-Kathīr used to give fatawas according to the teachings of Imam Ibn-e-Taymīyah and because of this many violence were inflicted on him. Ibn Kathīr's knowledge base is very pinnacle. The scholars have acknowledged his knowledge and grace. He had special insights and expertise in commentary, Aḥādīth and history. Ibn-e-Kathīr died in the month of Sha'ban 774 AH. He was buried in the tomb of Sofia next to his esteemed teacher Shaykh-ul-Islam Ibn-e-Taymīyyah. He became blind in his later years.

Style of Tafsīr Ibn-e-Kathīr's

Tafsīr Ibn-e-Kathīr is a very popular among the books containing Al-Māthūr. His status in books of commentary is after Ibn-e-Jarīr. Ibn-e-Jarīr is the main source of the ḥadīths and (Ḥasān) relics narrated by him because it contains narrations from Sīḥāḥ Sittah, Musnad Ahmad and other books. In it, the Mufasir has arranged to combine the commentary sayings of the Salaf commentators. Therefore, the verse has been interpreted in the light of Aḥādīth Marfu'a and sayings. It has also been used when necessary. In the beginning, there is a long case in which scholarly arguments have been written about the Holy Qur'ān. This case is mostly taken from the usool-e-Tafsīr of Imam Ibn-e-Taymīyah.

Interpretation of the Qur'ān with the Qur'ān

Ibn-e-Kathīr's method of interpretation of the verse is simple and concise. In the interpretation of the verse, he clarifies the meaning of the second Qur'ānic verse by giving examples from other suras. In this way, the meaning of the Holy Qur'ān becomes clear from the comparison of the verses. The principle of the "Qur'ānic commentary on the Qur'ān" has been into account and followed. Ibn-e-Kathīr is at the forefront of interpretation of the Qur'ānic verses and deals with other verses among all books of commentaries.

Use of Aḥādīth and Its Discussions

After interpreting the verse, Ibn-e-Kathīr mentions the Aḥādīth related to it in detail and at the same time points out which of these Aḥādīth are valid and vice versa. Then the Companions, Taba'in and other salaf scholars write their sayings in their Ta'id. Ibn-e-Kathīr prefers some over some other sayings. Some traditions are considered correct and some are considered weak. It also makes it clear that Ibn-e-Kathīr had a very deep insight into the art of Aḥādīth and the status of Rijāls.

Statement of Israelites and Criticism

He does not imitate the Israeli tradition often but point out their weaknesses. Ibn-e-Kathīr also makes great use of the commentaries of the earlier times, such as the commentaries of Ibn-e-Jarī, Ibn-e-Hatim, Ibn-e-‘Atiyah, etc. The Israeli rivayat and events which are recorded in these commentaries are criticized in brief and some places in detail. He mentions in his commentary on verse 67 of Sūrah Al-Baqarah after narrating the long story of the cow of the Bani Israel which is narrated from the salaf.

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقْرَةً قَالُوا أَتَتَّخِذُنَا هُزُؤًا قَالَ أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ⁴⁸

When Musa said to his people, “Allah commands you to slaughter a cow”, they said, “Are you making fun of us?” He said, “I seek refuge with Allah from being one of the ignorant.”

There is a difference of opinion between Abu ‘Ubaidah, Abu Al-‘Aaliyah and Sadi. These traditions are derived from the books of the Banī Isrāīl. Of course, it is correct to copy them, but they cannot be refuted or confirmed. So, trusting them is not wrong, except for the verse that deals with Islāmic facts.

Rulings of Jurisprudence and Sayings of Scholars

Ibn-e-Kathīr, while interpreting the verses containing the rules, mentions the rules of jurisprudence and the sayings of the scholars with arguments. In his commentary on verse 185 of Sūrah Al-Baqārah, the Mufasir mentions four issues and explains the different schools of thought and their arguments in this regard. Ibn-e-Kathir, while interpreting the Ayat-al-Aḥkām, elaborates on the nonconforming opinions of the jurists, their doctrines, religions and arguments. But unlike other commentators, he does not go too far. Rather, he cites arguments and proofs within the area of moderation. In short, Ibn-e-Kathir's commentary is an excellent commentary on the books of Bil Māthūr. Allama Jalal-ud-Din Sīyuti writes regarding Tazkira-tul-ḥuffaz and Allama Zarqānī in Sharḥ-ul-Mawāhib that Tafsīr like Ibn-e-Kathīr has not been written to date. He writes commentary on Al-Baqarah's verse.

فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ⁴⁹

So those of you who witness the month must fast in it.

He explained the rules of jurisprudence and the sayings of various scholars.

Earlier Books on Tafsīr Bilraī and Their Style

Tafsīr Bilrāī applies to belief, Ijtihād and Qīyas. For this reason, those who believe in conjecture are called companions of opinion. Furthermore, Tafsīr Bilrāī means the tafsīr of the Qur'ān which is done with the help of Ijtihād. This is possible only when the commentator is well acquainted with the Arabic words and reasons. At the same time, he knows the verses of ignorance, the causes of revelation, abrogation and also the matters which are extremely important for a commentator. From the very beginning, the scholars have been holding different views on the interpretation of the Holy Qur'ān from their own opinion. A group of scholars is not in favor of interpreting the Qur'ān from their own opinion. According to him, it is not permissible for anyone to interpret the Qur'ān.

Although, he is a great scholar, jurist, grammatical expert and a writer, in addition, in the context of Qur'ānic commentary, one should refer to the Ahādīth of the Prophet (ﷺ) and the saying of his Companions and tābi'īn who were witnesses to the revelation of the Qur'ān.⁵⁰ Contrary to this view, the view of the other group is that the Holy Qur'ān can be interpreted by its Ijtihād. There is nothing wrong with that. The following are the commentary styles of some of the previous books of Tafsīr Bilrāī.

Mafātih Al-Ghaīb Known as Tafsīr-e-Kabīr Al-Imām Al-Rāzī

The name of the Mufasir of Mafātih al-Ghaīb, also known as Tafsīr -e-Kabīr, is Muhammad bin Umar bin Hussain. The surname is Abu Abdullah and the title is Fakhr-ud-Din. He was born and raised in the famous city of Ray Center of Knowledge, so he is known as Imam Razi because of this relationship. His son's name was 'Amar bin Hussain whose surname was Zia-ud-Din and he was the Khatib of Ray. For this reason, Imam Razi is also known as Ibn al-Khatīb. He was born on 25 Ramadan 544 A.H in "Ray". His famous teacher was Imam Baghawi. He was a leader in commentary, theology, intellectual science. Students and scholars used to travel far and wide to meet Imam Razi and seek his knowledge and listen to his speeches and sermons. Even the people given him the titles of "Imām Rāzī" and "Fakhar-ud-Din Razi." In the state of preaching, he would be in a state of *Wajad* and would often start crying.⁵¹ Imam Razi died in the city of Ray on the day of Eid-ul-Fitr in 606 A.H in Harat.

The Style and Method of Tafsīr Mafātih ul-Ghaīb

The name of Imām Razī's commentary is "Mufātih ul-Ghaīb" but it is better known as Tafsīr al-Kabeer. Because as soon as one hears the name of

Tafsīr-e-Kabīr, who has a little relevance with the knowledge of Taseer will understand that this is the Tafsīr of Imām Razī. The reason for the fame of Tafsīr-e-Kabir is that it is a great commentary. It is also great in terms of quality and prestige because it contains very accurate and great sciences and very useful discussions about every art and knowledge have been written with good order and beautiful statement. This commentary was in the eight volumes. Recently, this book has been published in thirty-two volumes by Al-Bahiya Press in Egypt and adorned with very beautiful printing.

Link to Verses and Sūrahs

A study of Kabir's commentary reveals the fact that Imam Rāzi pays special attention to the relationship between the two verses. Also, what is the relevance of the conclusion of one Sūrah with the beginning of another Sūrah? Sometimes he just doesn't fit in with a statement. On the contrary, many justifications are given which have weak justifications and because of them, even strong justifications are considered weak.

Sūrah Al-Fatihah and Ten Thousand Issues

Tafsīr-e-Kabir is a book of Ulūm-o-Ma'rif and an encyclopedia of issues and discussions. It was once uttered by Imam Razi that ten thousand issues can be solved from Sūrah Al-Fatiha. This claim is considered by some to be far from accurate. But Imam Sahib wrote the commentary of Sūrah Al-Fatiha which consists of two hundred and ninety pages. It is also a permanent book and a part of Tafsīr Kabīr. It has collected almost all the important issues of *Saraf*, *Nahve*, jurisprudence, philosophy, theology and other sciences.

Imam Al-Razi and Mu'tazilah

Imam Razi used to have the thoughts and beliefs of Ahl-e-Sunnat. There are many useful pieces of research in Tafsīr -al-Kabīr on the affirmation of the beliefs of Ahl-e-Sunnah wal-Jamaat and the invalidation of the beliefs of Mu'tazilah. Imam Sahib has refuted the argument of the Holy Qur'ān from which the Mu'tazilah have argued for their views. Imām Sahib was an expert in theology and opponent of the Mu'tazīlites. Therefore, wherever there is an opportunity in his commentary, he proves the falsity of their arguments and clarifies the validity and strength of the arguments of the Ahl-e-Sunnah.

Mathematics and Philosophy

Imam Razi often mentions mathematical, natural and other modern sciences in his tafsīr, for example, he often mentions astronomy. He sharply criticizes the philosophers by quoting them, although he liked the philosophers using

rational reasoning in the discussion of theology but his teachings are in harmony with the Ahl-e-Sunnah.

Interpret of Verses

In the interpretation of verses, Imam Razi prefers to the sayings of Ahl-e-Sunnah in his commentary, but in some places, he supports Abu Muslim Isfahāni Mu'tazili. In this kind of interpretation, one can agree and disagree with Imam Sahib. This does not mean that Imam Sahib supports the beliefs of Mu'tazilah because the places in which he has supported Abu Muslim do not belong to the beliefs of Mu'tazilah. For example, the saying of the Saamari is quoted in Sura Taha Ayah:

قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِ فَقَبَضْتُ قَبْضَةً مِّنْ أَثَرِ الرَّسُولِ فَنَبَذْتُهَا وَكَذَلِكَ
سَوَّلْتُ لِي نَفْسِي.⁵²

He said, "I perceived something they did not perceive. So, I picked up a handful from under the footstep of the messenger. Then, I cast it. And thus, my inner self tempted me."

In the commentary of this verse, Imam Razi has first quoted the commentary of the majority of commentators who are influenced by the Companions and their followers and then he has narrated the commentary of Abū Muslim Isfāhāni.

The Sciences of Jurisprudence and the Principles of Grammar and language

Interpreting the Ayat-al-Ahkam, Imam Razi describes the religions of the jurists. Imam Shafi'i mentions many proofs and arguments in support of his doctrine. He also mentions issues related to grammar and Nahve. Imam Razi's commentary on knowledge and sciences is known as the Encyclopedia of Physics. This aspect of the book is so prominent that it has greatly diminished its interpretive importance. It is agreed that Imam Razi did not complete the commentary, but there is disagreement as to the extent to which he wrote the commentary himself. Most of the scholars think that Imam Razi wrote a commentary on Sūrah Al-Anbiya then he passed away and Sheikh Najmuddin completed this commentary. In short, whoever completed this commentary, the style of Tafsīr -Razi is the same from beginning to end and the reader does not feel that, this Tafsīr left incomplete by Imam Razi.

Anwar al-Tanzīl wa Asrar al Tawīl known as Tafsīr-e-Bedāvī

The name of the Bedāvī is Abdullah bin Umar bin Muhammad, the title is Nasir-ud-Din and the surname is Abul Khair. The famous Persian city of Badawi is better known as Qazi Baizawi and is known by the same name in

the scholarly class. Sabki has given the date of his death as 691 A.H 1291 A.D and this is also the famous saying but Ibn Kathir has written that he died in 658 A.H / 1256 A.D. The importance of commentary has been stated by the commentator himself in the case of commentary. For a long time, “I thought for a long time, about writing a book in the field of exegesis that contains the selected sayings from the great Companions, Tabi’īn and Salaf-e-Saliḥīn who come to me. And it should contain the high points that I have deduced or derived from the latter’s best scholars and the older scholars, explaining the famous recitations of the eight famous Imams have been explained Anwar al-Tanzīl wa Asrar al Tawīl. And the rare recitations narrated by reliable readers are also mentioned, but my lack of knowledge prevented me from doing so, and used to forbid me to stand in this place until after Istīkharah, I was determined to start it.

And I decided that when I finished this book, I would name it Anwar al-Tanzīl wa Asrār al-Tawīl.⁵³

From this statement of the Mufasir, it is known that his commentary consists of the following matters.

- Sayings of the Companions and the Salaf-e-Saliḥīn.
- Points are known by his thinking and opinion
- Points stated by later researchers and scholars
- Famous Recitation of the famous Imāms
- Rare recitations from other Authoritative readers

The points he pointed out are related to vocabulary, grammar, Saraaf, Nawwī and language and also related to other matters. The rest of the recitations are seldom mentioned. The recitations have been mentioned for the interpretation of the famous recitation or some other reasons which are according to Mushaf al-Uthmani.

Interpretation Style of Anwar al-Tanzīl wa Asrār al Tāwīl

Because the interpretation of Baidāī is not just about Ahdīth and Aasar as he described it. The commentary of Allama Abdullah bin ‘Amar Baidāvī is comprehensive in both sizes of volume, commentary and interpretation. The style of this commentary is as follows.

Rules of Arabic Language

It contains the rules of the Arabic language and regulations of the Ahl us-Sunnah. Sometimes he seems to be influenced by Sahib Kashaf’s Mu’tazīla beliefs.

Mauzū Ahadīth

Just as Kashaf narrates such Ahadīth at the end of each Sūrah in his commentary which proves the greatness and virtue of the relevant Sūrah, similarly, Baidawi has also imitated him in this regard. However, these Ahadīth are the Mauzū of unanimous narrators. The reader is astonished to see that a person like Baizawi, a man of knowledge and grace, blindly follows Zamakhsharī and copies these Ahadīth in the greatness and virtue of Sūrahs.

Use of Tafsīr-e-Kabīr and Asfahānī

Baidawī has taken full advantage of the commentary of Imām Razī by Kabīr and Raghīb Asfahānī. He added the sayings of the Companions to it and added natural points with the help of Allah.

Charming Style

Imam Baidāvī's style of commentary is very attractive and pleasing. Only an intelligent man can dive into it.

Mention of Different Qirats

Sometimes he also mentioned different recitations but did not hold to continuous recitations. He even mentions the rare recitation.

Neutral Arguments in Disagreement

Sahib-e-Tafsīr rarely deals with grammatical issues. While interpreting Ayat-ul-Ahkam, he gives details of jurisprudential issues but does not take much interest in it. While mentioning jurisprudential issues, he mentions arguments and proofs in support of Imam Shafi'i's doctrine. In the verse which deals with the contentious issues of Ahl-us-Sunnah and Mu'tazilah, Qazi states the position of both.

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ⁵⁴

who believe in the Unseen, and are steadfast in Salah (prayer).

In interpreting this verse, Baizāwī explains the meaning of faith and Nifāq according to the sayings of Ahl-ul-Sunnah, Mu'tazilites and Khawarij and prefers the view of Ahl-ul-Sunnah.

Lack of Israelis and Discussion

Badawi mentioned Israeliat is rarely, even if he narrates Israeli events somewhere he points out (as narrated and so stated) that point to its weakness. In the verses that mentioned astronomy and physics interpreting them Badāvī dives into these issues. Probably he has taken this from Tafsīr Kabīr. For example:

فَاتَّبَعَهُ شَهَابٌ ثَاقِبٌ⁵⁵

he is pursued by a bright flame.

Explaining this verse, Qāzi Bedāwī says: The star that appears to fall in the sky is a piercing flame. People say that piercing flame is the name of the fever that rises and starts moving, so it is based on speculation, even if it is confirmed not against our ideology.⁵⁶ The above title shows that Allah Almighty blessed this book with good acceptance and the scholars made it the center of their attention. Some scholars have written footnotes on only one Sūrah of it, some have written footnotes on the perfect book and some have written footnotes on some parts of it. That is why the Baidāwī commentary is counted among the mothers of books and anybody wants to be aware of the mysteries and secrets of Qur'ān cannot stay away from it.

Tafsīr Madarak al-Tanzīl wa Haqā'iq al-Tawīl Lil Nasfī

Nasfi's name is Abdullah bin Ahmed bin Mahmūd. And his title is Abul Barakat. He is also remembered by the title of Hafiz-ud-Din. But because of the relation of Nasaf, it is known as Nasafi and his commentary is also called Nasafi. Nasaf is the name of a famous city in Mawara-an-Naḥar. In which great reciters and scholars have passed. There is a saying about his death that he died in 710 A.H / 1301 A.D, while the correct and well-known statement is that he died in the city of Izaj Brozan Ahmed in 701 A.H / 1301 A.D.

Minhāj of Tafsīr Madarak al-Tanzīl wa Haqaiq al-Tawīl Lil Nasfī

Imam Nasfi has stated in his commentary on Minhāj Sermon as follows:

I was asked by those who had to obey me to write a medium-level book on the interpretation of the Qur'ān, which is comprehensive on the causes of Arībic and recitation, the knowledge of innovation and the finer points of gestures, Ahl al-Sunnah wa'l-Jama'ah. It should be adorned with the sayings of the Prophet (ﷺ). Be adorned with the sayings of Ahl us-Sunnah wa'l-Jama'ah, and be free from the falsehoods of Ahl al-Bida'at. It should not be so long that the reader gets tired of reading it and it should not be so long and short that it interferes with comprehension. But I was stepping back and forth because of the guilt of my human strength. I was careful not to walk in this dangerous way. Until I started this work with the help of Allah Almighty even though there were many obstacles. And in a short time, I have completed this book, I have named it "Madarik al-Tanzil wa Haqaiq al-Tawil".⁵⁷

It is clear from this passage that this commentary emphasizes the points of Arabic recitation and Arabic language and it also expresses the doctrine of Ahl al-Sunnah wa'l-Jama'at. He has been kept free from the false and

pointless statements of misguided people, such as Mu'tazila, Jahmiya and Rawafid in his Tafsīr. The book is almost devoid of mention of Israelites and has not been discussed. If it is mentioned anywhere, it has also been refused there. It is known that Nasfi used Baidawi and Kashaf in his commentary. But he has omitted the words of I'tizal which are mentioned in Kashaf and has strongly supported the Hanafi School of jurisprudence. The Mufasir of this book has been avoided by the Maouzū Ahadīth. However, he mentioned the Arībic and educational points of Kashaf in Nasfi's commentary. Because the rule is that the good thing should be taken even if the narrator is one of the innovators and the bad thing should be left out. In short, Nasfī's commentary, despite being short, is very comprehensive, well-reasoned and solid and is popular among scholars. This commentary is also included in the syllabus of some Madrasas.

Lubab al-Tawīl fī Ma'ani al-Tanzīl al-Ma'rūf by Tafsīr Al Khāzin

The Mufasir of this commentary is Ali bin Muhammad bin Ibrāhim al-Baghdādī al-Sheikhī. Sheeha is the name of a settlement near the city of Halab, which is also called Sheehi because of its proximity. The Mufasir of this Tafsīr is known as Khazin and its commentary is also known as Tafsīr-e-Khazin. The reason is that he was the treasurer of a library in Damascus, so he became known among the people as the treasurer. His title is Ulama-e-Din and he is also known as Sufi. Allama Khazin was born in Baghdad in 478 A.H / 1085 A.D. After benefiting from the scholars of Baghdad, he went to Damascus and learned from many jurists and narrators there. In Damascus, he also heard the Hadīth from the female narrator, Wazir bint 'Amar (1716 A.H / 1316 A.H). The area of commentary he named Maqbool al-Manqūl. He also wrote a book of Ahadīth in the volumes. In which the Ahadīth of Musnad Shafī, Musnad Ahmad, Sihah-e-Sittah, Mu'ta and Dar-e-Qatani were collected. The Ahadīths of these ten books were compiled in chapters. He also wrote a great book on the Sirah al Nabvī (ﷺ). Hafiz Taqi-ul-Din Muhammad ibn Rafi 'of Damascus (death 774 A.H/1372 A.D) was his Muasar. He says the treasurer had good manners and loved people and had good relationships. He died in Rajab or Sha'ban 741 A.H / 1340 A.D in the famous Syrian city of Halab.⁵⁸

In fact, Tafsīr-e-Khāzin is a summary of Baghwī's Ma'alim al-Tanzīl, he has added selected advantages and points from the books of other commentators. However, except for selection and quotation, he did not speak on his behalf

in the commentary. Allama Khāzin has introduced his commentary in his sermon. And this introduction is very comprehensive. We summarize and explain the meaning of this sermon. The commentary of Imam Baghawi is the best and highest commentary in the science of commentary. It is free from doubts and orthographical mistakes and is adorned with the Ahdīth of the Prophet (ﷺ). The Mufasir also included in it the Shari'ah rules, the stories and the strange circumstances of the past. The most beautiful points and gestures are decorated in it. Its subjects and concepts are molded in the heart of clear eloquent and beautiful phrases. While this book was characterized by the attribute I described, I liked that its bright benefits, its precious pearls, its glittering texts (phrases). And I will write such a short book by choosing from its jewels. Which is summarizes the meanings and interpretations of the Qur'ān. It contains a summary of the traditions narrated by the Baghavī and the points and principles they stated and it should be added other benefits and scientific points which I have quoted from the books of other commentators. I have written nothing on my own in this book except copying and selection.

The Mufasir has been avoided the length and the riyat has been omitted. For the interpretation of the verse or to prove a Shari'ah rule, he has attributed it to the narrators who have narrated the Ahadīth which have been narrated by the Prophet (ﷺ). And for them, the symbols of letters have been applied. For Bukhārī (ب) for Muslim (م) for the unanimous Ahadīth of both (ق) and Abu Dawūd, Tirmīdī, no symbol has been prescribed for women but their names have been taken. Hadīth which I did not find in the above-mentioned books. Only Baghawi has copied it, so I have clarified that Baghawi has copied it with his Sanad. In this book, I have tried my best to correct the Hadīths that have been narrated from Baghawi or different words of the Ahadīth from reliable books, such as Hamidi's Al-Jum'ah Bin Al-Sahihin and Ibn Al-Athir's Jama 'al-Asūl. In return, I have explained the poor words of the Hadīth. To make it more useful for the students as far as I could. I have tried to make the book concise to have a good layout and to make it easy to understand. The book should not be empty of five benefits. One is researching a difficult thing. Second: Gathering miscellaneous and scattered things. Third: Explaining the hidden and precise things. I hope that this book of mine will not be devoid of these five benefits and I have named this book "Lūbāb al-Tawīl fi Ma'ani al-Tanzīl"⁵⁹

Style of Tafsīr Lūbāb al-Tāwīl fi Ma'ani al-Tanzīl (Khazīn)

Despite being a Muḥaddīth, Thalabi was more interested in 'Ajaib o Ghraīb, and his commentary is full of miracle in the Israeli tradition. Khazin, despite being familiar with the science of Hadīth, has also played the role of Thālbī, which is not appropriate for his glory. In some places, 'Allāma Khazīn has refuted Isrāelī superstitions. For example, in the commentary of verses no.12 to 25 of Sura Saād, the story of the wife of a man named Oryā is narrated first, but after that, the title of the story is strongly denied and Qāzī Ayyaz and Imām Rāzī have narrated the criticism on this narration.⁶⁰

In Tafsīr Khazīn, the Mufasir narrates Israeli traditions and stories in great detail in many places and quietly ahead. They do not pursue stories that confuse the reader. Khazīn has mentioned in his sermon that I have worked very briefly but, in some places, he could not maintain it. For example, the interpretation of Ayāt-ul-Ahkām has been done at great length. In the same way, he could not maintain the method of brevity in the discourses of preaching and persuasion. This is because the Mufasir of Tarīkh Tafsīr al-Mufassīrīn has written. Since the Mufasir was a Sufi, Darwāish was a human being, so he took a special interest in this aspect and never missed an opportunity⁶¹. However, despite these shortcomings, Tafsīr-al-Khāzin is very useful. The reader also finds very good information in it. This commentary was published by Dar ul-Fikr of Bīrut in 1400 AH / 1979 A.D in seven parts and four volumes.

Alkashaaf 'an Haqaiq by ZaMakhsharī

It is Mu'tazili Tafsīr. The name of the Mufasir of this book was Mahmūd bin 'Amar and his surname was Abu ul-Qasim. Because he lived in Makka for a long time that is why he became known as "Jarullah" (Allah's neighbour). Zamakhshari was born in 467 A.H in Arab. Zāmakshar is the name of a village in the Khwarizm region. He went to Baghdad and learned from the scholars there. He was unparalleled in commentary and Hadīth, grammar and literature and no one could be his rival in that era. According to Ibn-e-Khalqān, Zāmakshari was a Mu'tazilūī and openly expressed his beliefs. It is narrated that when he went to visit a friend, he would ask his servant for permission and tell his master that Abu al-Qasim had come to meet Mu'tazila. When the Tafsīr-al-Kashaaf began, it was written in the sermon, "Alhamdulillah Al-Khalq-al-Qur'ān". Zamakhshari returned from Makka and died in 537 A.D.

‘Ilmi Position of Tafsīr Kashāf

If only Mu'tazīla ideology can be deduced, then Kashaf is a commentary to which no such commentary was made. It sheds light on the reasons for the miracles of the Qur'ān and the eloquence of the Qur'ān. A glimpse of his scholarly superiority can be seen in Tafsīr-al-Kashāf. "Knowledge of meanings and expressions is very important for the interpreter of the Qur'ān. In the case of Kashaf, he discussed it at length. Under the influence of this ability, he was able to put together such a valuable commentary in a very short period." It is written in the case that I finished this commentary in a period two years, three months and nine nights, which is equivalent to the era of Khilāfat-e-Siddique. Although, I thought that this commentary would be completed in 30 years. According to Zamākhsharī, this is the blessing of the tide of the holy shrine. According to ʔājī Khalīfā, this commentary was completed in Rabi-ul-Akhir 527AH.⁶² Undoubtedly Zamakhsharī's proud and he is not to be blamed in this regard because this commentary is unique and a mountain of knowledge in the eyes of scholars and students. It is a gift that even the enemies of Zmakhsharī are forced to acknowledge its superiority. Commentary on Kashaf which is done, he is just the representative and spokesman of the sect of 'Itāzal.

Method of Tafsīr al-Kashaaf

One of the salient features of Zamakhshari's commentary work is to highlight the balāghat aspect of the Qur'ān. It was the effect of the miraculous balaghat of the Holy Qur'ān that the Arabs were unable to resist it. In the context of Tafsīr the Mufasir throw light in the context of Qur'ānic exegesis, metaphors and other iblāghī aspects, these highlights show the fact that Zamakhsharī was somewhat eager to highlight the concise style of the Qur'ān and its Nazam. The attention that Zamakhsharī paid to this aspect of commentary had a special effect on the general commentators, and scholars benefited greatly from his commentary. Therefore, he included the metaphors and other balaghi forms mentioned in his books of commentary. Zamakhsharī's compatriots had such an effect on the Eastern scholars that they learned the art of balaghat from Kashaf and surpassed the Western scholars in this field of knowledge. Tafsīr Kashāf had played a leading role in the excellence of Eastern scholars in the art of balāghat.

Uses of Dictionaries to prove Mu'tazilī Ideology

Like other Mu'tazila, Zamakhsharī is disgusted with the fact that when a Qur'ānic word does not conform to the doctrine of its apparent meaning, he tries his best to find another meaning in the dictionary and use this apparent meaning. The Mu'tazilites do not believe in the Almighty in the Hereafter.

Trust in Figurative Sense

The real meaning of a word that seems a little distant or strange, Zamakhshari puts it in a figurative sense (Majāzi Meaning). This style has repeated the entire commentary from beginning to end. We will suffice with just one example. It is instructed in the Holy Qur'ān.

وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ. ⁶³

His Kursiyy (Chair) extends to the Heavens and to the Earth.

Zamakhsharī writes in his commentary about this in the sense of a chair, there is a possibility of four reasons. The first reason is that his chair is so wide that it has covered the heavens and the earth and He is not tired of them. This is an imaginary image of Allah's greatness. There is no question of sitting there, nor the sitting or nor of the chair.⁶⁴ "

Supporters of Mu'tazila

Zamakhsharī insists on supporting the Mu'tazila ideology. He tries his best to prove their religion from the Qur'ānic verses. He interprets the verse that he sees against his ideology.

Denial of the Effect of Magic

Zamakhsharī, like other Mu'tazilites, does not believe in the effect, as Sūrah Al-Falaq supports the Ahl al-Sunnah's view that effects of Magic is present. Therefore, Zamakhsharī cleverly and ingenuity tries to escape from the grip of the Ahl al-Sunnah and at the same time makes them the target of ridicule and mockery. Zamakhsharī writes: "Al-Nafatat" refers to magicians or human beings and groups who are engaged in the profession of sorcery. These people knot the thread and blow. It does not affect. The effect is created at that time when something harmful is exposed to someone. This other person will sniff it or use it in some way. That is why Allah Almighty creates an effect on such things. So that it may be seen whether the beholder stands on the truth or not, but the ignorant people bear it when they suffocate. Those who adhere to the truth do not pay absolute attention to it.⁶⁵

The Language of Zamakhsharī on Ahl-al-Sunnah

Zamakhshari ridicules Ahl-al-Sunnah to the point of exaggeration. He is in the habit of not letting go of any opportunity to humiliate the Ahl al-Sunnah and slander and slander them. In the Hadīth in which the Holy Prophet (ﷺ) has described Qādriyah as the Magūs of this Ummah, Zamakhsharī considers Ahl-al-Sunnah as its example and says that Ahl-al-Sunnah is the Magūs of this Ummah.

وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعُيُ عَلَى الْهُدَى.⁶⁶

As for Thamud, we showed them the way, but they preferred blindness to the guidance.

Zamakhshari writes in his commentary on this verse: Qādriya who are the Magians of this Ummah (i.e Ahl al-Sunnah) If there was no other verse in the Qur'ān against him other than this verse, then this argument would have been sufficient.⁶⁷ The extent to which Zamakhsharī supports and backs the Mu'tazila is because they exclude their enemies from Islam.

Criticism of Ibn Al-Munīr on Tafsīr-al-Kashāf

Centuries after the writing of Tafsīr -al-Kashaf, people dedicated their efforts to this Tafsīr. Among them is the name of Qāzī Ahmed bin Muhammad bin Mansūr Al-Munir Maliki of Askandria. He has written a comprehensive margin of justice on Kashaf. In this footnote, some of the grammatical discussions raised by Zamakhshari are criticized. But Ibn al-Munīr's focus is on the Mu'tazilite views of Zamakhshari. Ibn al-Munir has waged this ideological war against Zamakhshari and has avenged the Ahl al-Sunnah from the most revered Ahl ul-Bida'at.

Interpretation and Jurisprudential Issues

Zamakhshari also deals with jurisprudential issues to some extent but does not take much interest in it. Although he is a Hanafi in terms of jurisprudence, he does not use prejudice in it in the Holy Qur'ān.

”وَيَسْأَلُونَكَ عَنِ الْمَجْزِيِّ، قُلْ هُوَ آذَى، فَاعْتَزِلُوا النِّسَاءَ فِي الْمَجْزِيِّ.”⁶⁸

They ask you about menstruation. Say: “It is an impurity. So, keep away from women during menstruation;

Zamakhsharī writes in his commentary on this verse. There is a difference of opinion among the jurists about staying away from women. The doctrine of Imam Abu Hanifa and Abu Yūsuf is that the whole body under the navel is forbidden. Muhammad bin Hasan says that the whole body is halal except for the private parts.⁶⁹

Zamakhsharī's Position on Isrā'īlīyat

Zamakhsharī rarely describes Isrā'īlīyat and wherever he mentioned, the narrator points to its weakness and unhealthiness by saying that it has been narrated in *Sigha Majhūl* or by saying Allah's knowledge, he entrusts its knowledge to Allah. He usually does so where the mentioned tradition has nothing to do with religious matters. Traditions that are related to religion explain inaccuracy by stating their correct status or weakness. Other commentators who were deceived by Israeli stories and traditions, Zamakhsharī's footsteps seem to be free from it. However, this defect is present in his commentary that the subject matter of the *Ahadīth* has been given a place in the virtues of the Qur'ānic *Sūrah*s. Clearness from Isrā'īlī traditions is a copper aspect of *Tafsīr-al-Kashaf*.

Conclusion

In essence, Qur'ānic teachings and wisdom have guided Muslim lives over 1,400 years. Muslim researchers throughout history have contextualized the Qur'ānic message to assist Muslims face the challenges of their times. Since modernity has nurtured a unique cultural, political, religious, scientific and technologically advanced social construct, the need for Qur'ānic guidance is now more pressing than ever. The exegetic work from the past based on tradition and reason has a significant role in the formulation of modern trends in *Tafsīr*; however, the rapid evolution in complex modern Islamic thought requires intricate yet fast-paced Qur'ānic scholarship. Though the Qur'ān has complex Arabic vocabulary and structures, and *ayat* that are both clear and ambiguous, this is only befitting of a Divine revelation that is everlasting. It is fundamental to comprehension of the Qur'ān that one clearly understands the historical background of its revelation. Modern trends in *Tafsīr*, from textualist to contextualize, modernist to scientific, socio-political to feminist or simply expounding themes of Qur'ān, address the social evolution, cultural development and political realities of this modern era, which categories of Islamic worldview. Despite embracing the traditionalism and scripturalism are based on various of last 14 centuries, the *Tafsīr* work of Modern Muffassīrīn will have to adapt to the rapidly changing values of socio-religious tolerance, scientific and technological advancements, and rationalistic pluralism. Since contemporary Islamic thought is constantly evolving with these modern worldviews, it is essential for modern Muslim

scholarship to continue to contextualize the message of the Qur'ān based on centuries old classical scholarship of Qur'ānic exegetic work.

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- ⁵⁶Ibn Muḥammad Behāvī, *Anwār al-Tanzīl wa Isrār al-Tā wīl, Muqadmah*, 5:3.
- ⁵⁷Ibn Muḥammad Behāvī, *Anwār al-Tanzīl wa Isrār al-Tā wīl, Muqadmah*, 1:23.
- ⁵⁸Al-Daudī, *Tabqāt al-Mufasssīn*, 1:466-467 with reference to Dr. Zafar Abdul Rauf, 'Aloom ul Qur'an, Al-Hamad market, Lahore, 2017
- ⁵⁹ 'Alī Ibn Muḥammad Ibn Ibrāhīm al-Baghdādī, *Tafsīr Khāzin* (Beirūt: Dār al-Fikar, 1979), 1:4.
- ⁶⁰Ibn Ibrāhīm al-Baghdādī, *Tafsīr Khāzin*, 6:49-50.
- ⁶¹ Ghulām Aḥmad, *Tārīkh Tafsīr o Mufasssīn*, 278.
- ⁶² Muṣṭafā Ibn 'Abdullāh, *Kashaf al- 'unūn, Dār al-ṭabā 't al-Miṣriyah*, (1274 H), 2:172.
- ⁶³Al-Qur'ān 2:255.

⁶⁴ Meḥmūd Ibn ‘Umar Al-Zamakhsharī, *Al-Kashshāf* (Beirūt: Dār al-Kutab al-‘Arabī, 1308 H), 145.

⁶⁵ Al-Zamakhsharī, *Al-Kashshāf*, 568.

⁶⁶ Al-Qur’ān 41:17.

⁶⁷ Al-Zamakhsharī, *Al-Kashshāf*, 321.

⁶⁸ Al-Qur’ān 2:222

⁶⁹ Al-Zamakhsharī, *Al-Kashshāf*, 264.